

Monday January 23, 1967

Must Remain in
Transcription Room

W: But in any event it is off my conscience. So- I mean - how will he receive the fruit? And what I said about it to the others. And also perhaps that we don't know what to do with them until someone has a brilliant idea who makes some soup, I think. For the time being they are hanging right under Gurdjieff's picture. And they are looking down on me when I'm answering your tapes. Because I sit in that chair. I have to be a little strong in that tape in that particular meeting because it's a question that always will happen. Certain things go in a more - less in a routine way. You will - you get used to it. You expect then that certain things always will be like that. After a little while you don't appreciate it. Not as much. You may be begging for it in the beginning. But gradually you assume that you are entitled to it and it still goes further you will sue a person when you don't get it. Gurdjieff explains that in the third series. And it's very interesting - a few statements about that and it would be very much worth while. Sometimes I'll send it to you. How a person becomes because he got used to it, looks at things differently, and that the assumption is that it has to be like that all the time, and he becomes careless. I think that is what happens in our groups. Because here we go through - well, you might say quite a bit of trouble of sending the tapes - I'm not talking about how much it costs, I'm only looking at the energy that is spent by different people, in order to give a chance to the different other groups to know what we are talking about, and to help them. And then the tapes go and they are received and duly copied, the original is sent through, we get them back. And what happens in the mean time to the information and material you have gotten? It's true of you it's true of Berkeley. It's also true of Boston. And to some extent it's true of New York. Because not every body comes to the meetings. Not everybody comes to all meetings. Very few of them of course who can do it. They cannot afford it, most people they cannot come every evening of the week. Practically. And there is a Boston meeting in between, there are five meetings each week with five tapes, and who has the time to listen to them? So it is quite obvious if something has to be extracted from

it that either you have to delegate it to different people who report on it or the resumes have to be there so if something comes up that you have to refer to, that you know where to find it. Of course we are working on that. We do it in New York, Andy is doing it here, there are some people in Berkeley who are doing it and in Boston also. And gradually out of that, we get of course a fund of material. Particularly when we transcribe the tapes and there are not^w quite a number of transcriptions which then can be loaned out, resumes exist, not so many compared to the thousands we have, but, it is a beginning and it is something that gradually of course will be of a great deal of use. At the same time I also know that a lot of it is going by the wayside and is not used at all. And these are impressions that I have and I also will say the same thing in Berkeley so I'm not making any particular statements here for you. It applies as I say to everybody and if you have listened to what I told them it is exactly the same way in New York and you might say it's in the nature of it that we forget. Or the assumption is that of course, that it always will be there. And that if you ever need it that you can find it. And of course many times you don't even need it. And a lot of the stuff simply goes and is filed away. Stays there and it needs on my part all the time to remind you that that material is available and it should be used. Because I have a feeling that regarding this kind of work, whenever we now talk about it and what we have done so far, and the attempts that we all have made in order to get something that could become a basis for exchanges and to some extent a certain form of research for that to define exactly and in an exact language the terminology that we should use, I mentioned the other day about the first meeting in Berkeley this time. Here are your Berkeley tapes. Again, what will you do with them. I sent a tape from Boston I believe, to you here to listen to. I've used your tape in our groups. I've done the same thing with Berkeley. It's very small of course because I get enough tapes and I have to listen to them, some of the other people can't and cannot do it and perhaps that is not so important but there are certain things that I believe that you still can do by delegating and living more with the material you do have. Because to be quite honest there is no such material anywhere in the

world. This I know is a statement because no one is working on it the same way as we have done, and although I always have felt that the foundation was the kind of a place where it should have happened, it has never happened, and it is not happening in France, and it is not happening in England either. We are the only ones that are trying to put certain things in a definite form as far as work is concerned because all the different books that are being published at the present time, you know, they are all personal interpretations. And every person who has written a book, who has been associated with Gurdjieff, from Margaret Anderson and Stanley Knott on, Kate Hume is the latest, all of that is more or less based on the fact that they believed that Gurdjieff was especially nice to them, and that he told them something and didn't tell it to someone else. And all the kind of nonsense that is written about that. Some of it of course is good, some is too personal, but very seldom is there anything of saying how to Work, with examples, with tasks, with things that are really important if one actually wants to do something about themselves. This of course we try to do. We try to get it together. You know, Firefly, it is work that has to be done, it's very slow. There are tapes. Who listens to them? Be quite honest. Comparatively few. Few tapes are even listened, and why? Of course I put myself on the standpoint that a person has to be interested in it. I will also make statements every once in a while that you should come to a conclusion that you cannot live without it and that it is needed. I don't know in how far you can agree with it. And to what extent you really believe that that is so. And I'm not saying that you have to think the same way as I do. Because I happen to be in a little different kind of position. But at the same time when I look and I look many times, when I think about the different people, I meet them, I see them, of course when I come here, I see all of you. When I'm in Berkeley and Palo Alto, there are the different types. I talk with them a little bit. In Boston I see them a little oftener. In New York I know some and some quite well and sometimes I feel such pity because there is so little alive and really there is so little devotion - real devotion - We used to have it of course for Gurdjieff. I don't expect you to have it for me. But for the Ideas, I would like you to have more. And really then when you do that then you don't keep it to yourself. This

is what I object to. You should talk Work. Among yourselves, whenever you have any experience that is worth while you talk about it when you get together. Whenever you have read anything that is worth while. I've asked Bob to take care of the books. OKay. It's fine. It is a beginning. Certain things that you listen to when you have a tape. Sometimes maybe when transcribing it so that you have to go over it maybe twice or three times. Don't keep it to yourself. A tape like this. There is something in it that is of absolute value. And you must know it because I talk about Inner Life and I talk about Real Life and what man ought to be. And I get sometimes, as you have noticed, emotional about it because I feel so sick that you don't realize that your life is at stake. I mean by that that as far as ordinary earth life is concerned, you can do as you please, it doesn't make a damn bit of difference. But when it is really something that you want to establish for yourself in order to free yourself so that the moment of death is not going to be a shock to you, and that there is a possibility of a continuation if you really want to believe that. And that you finally start to realize that life is without end. And that all we have now is a little bit of an encasing in some kind of a form we call a human body. And that really life in us now we could recognize as all existing and always eternally being there. And that for that reason if one can see it that way and it becomes extremely important to wake up. And when you once can wake up and you have seen it and you know it and it is so surprising that you then so easily can be swayed again to fall back into old traps. Get through with it. Forget it. What is the sense and what is the value? At most what you can derive from it is to get a little position in life and earn a little money. And maybe some respect is also sometimes quite hypocritical. Your life depends on it. I assure you. Because without it, your life will end for you when your body dies that life goes somewhere else. It's not you any longer. One can fight or talk about it if it is necessary to become conscious, and if it is necessary that a person really ought to bother about it. Well, that is up to your own conscience, if you want to settle it. In my opinion of course, there is only one answer. But in any event, here you are. You receive material. A great

deal of it. Too much. I accuse myself as I said that maybe it is too much and because of that you don't value it and if you have to walk ten miles before you would even get a tape and listen to it perhaps you would understand that there is value in it. And sometimes I say perhaps I should restrict - at the same time I wouldn't fulfill what I have set out to do because I have a purpose. And maybe it is not the right solution to say here ^{they} are. You can have them for nothing. Because you don't pay for ~~any~~ of this. You help to maintain of course the totality of Work as a whole and you know that. And you know that certain things are done with it. You know there is a certain level by which people can be helped when they need it and because of that there is a relationship between all of us. In connection with that you see there are two things in particular. One is that when you receive a tape and you listen to it in your group, all the time, practically all the time, after that is over, it is "good night." Very seldom that there is a remark made about the tape. Sometimes in the middle of a meeting it is and I remember -Margaret it was - said, "WOW". "That was a tape." It was almost like balm for my heart. That something was struck, that something stuck in some way. That you were hit. Like ^{when} a meeting is in New York. Of course I'm there. I know it and I cannot compare it in such a way but still you know enough about me and when you hear my voice you can visualize how certain things are. That then when the meeting is over there is a hush. There is a quiet. They don't go home right away. They sit. They think. I usually end it up ^{is} such a way that there is really something of importance and it becomes almost religious. And then they are affected. And then they come. Sure. They come - at the end - "thank you. It was good. This was good. This was a good meeting. I want to hear it again. Can I?" Some reaction like that. People who listen to tapes. There are a few. There are people who take - I told you that I think - a tape every day. So that it helps them during the day. And all the time - that tape - I'm listening to it and it is good because it gives me something. There's very very little of that

kind of a reaction on the part of you. It's the same with others, but I'm talking to you now. What is so difficult so that when you have a tape and you listen to it and there are - God only knows how many different subjects there are discussed in a certain way, and I'm quite sure that many times it is in a new way, in a different way, of looking at it. It is new to you. And that you wouldn't get so easily. I would almost say it comes because of my own maturity and perhaps the possibility of formulating certain things in a certain way or because my mind happens to be the kind it is. And then - nothing happens. It is as we close the book. In other words, sit. -Nothing. Where is your feeling. Where is the realization of what you have been exposed to? Why shouldn't you say it? Why shouldn't you say that you like it or dislike it or whatever it is () but at least become emotionally involved and say something, I would almost say for God's sake say something. So that I know that it has been received in a certain way and that you're alive. That's one thing. If you want to help it, I will ask Andy, after a tape has been played, to recapitulate. To say a few things that have struck him, and to bring it back again to those who are a little bit newer and don't know perhaps, that there are certain things that have been discussed and could be useful in your own answers of your own questionings. That way there is a little bit of a resumé. Andy works a great deal about that anyhow and it would be quite useful to have it simply discussed and get down to ordinary simplicity. I don't want for heaven's sake - you must understand it - any adulation. I have no interest. I'm through with it. Life has no more meaning for me than only at the present time to try to become someone who communicates to you the value of certain ideas. Of Gurdjieff. As Gurdjieff I think meant them. And that's all. And it is not in any way my vanity that I would like to have someone pat me on the shoulder. As far as that is concerned, all those who wish to do that I would almost say quite rudely, "Go to Hell". I don't need it. But you need Work, acknowledgement, the possibility of when you are affected to talk, and to say it and not to hold it

to yourself. You're not developing only for yourself. You have a group. You have responsibilities for the group. I understand that sometimes you cannot talk. I know it can happen often that one doesn't want to talk. There are two things in that. Don't talk about the things that are too private for you. It's not necessary to talk about everything. Keep whatever it is that is your experience to yourself and don't parade with it or don't let other people know that this and that happened to you. Sometimes it is not right to tell them. Sometimes it might even make them a little jealous or perhaps they will think they have to have it in the same way and they don't and of course it brings about confusion. But what you can tell about ordinary work. I said something about it when I gave that little task and it was underscored you see. I said everybody. Without exception. And you still misunderstand. Why should you? I've said enough about that. You know it. You know very well what I mean. You see the thing is this, I have to consider time. The kind of ⁿenergy that goes into these kind of things. When I answer it costs me blood, I assure you. When a tape comes - and there are now several - and with a little increase now maybe Portland, Palo Alto has their own tapes. There are other things that are coming in. Maybe. From other cities. I have to answer letters on tapes I've sent. And I try to do it and I try to keep up with it. It is a lot of work. I don't mind the work, it is the time I sometimes don't have at all. And then I send a note. And there it is. Sometimes I break my neck to get it to you the next week. And when it gets there, what do you do with it? Yes, you read it. Again, Nothing after that. And I answer certain questions of yours. The least you can say is that "Ah, this was the answer". Or, "That's the way he looks at it". Or you can say, "I don't agree with it and maybe you have another question. You're not alive enough and I tell this to everybody. Not only here. I tell it all the time in New York and it is of course a little easier with me because I'm there all the time and I can poke at them and I poke at them. I'm bad for that. I insist that people wake up. I want them to be

alive for their sake so that they some time in the future can look back and say "Yes that was right because that at least gave me a chance to have some other idea and another viewpoint and another attitude towards that which is my life at the present time." If you don't believe it, you compare what your life would have been without this kind of work. And try to be honest about it. And to see it actually has given you at least something for which you are now responsible and with that kind of responsibility you have also the responsibility of communicating it and to live it and to let it come out of you and to show it in your attitude, I say in your eyes, yes, your manifestations, the way you are, the way you can live. Really, if something - the German word is () that is, that what has become spirited in you and that becomes manifest. You owe that to yourself, you owe it to others. Don't have an attitude that you are the only one who knows. Nobody knows, I assure you. We all strive for the possibility of gradually learning to Work. Selecting of new people. It's wrong. When I look at that bunch that was here last night, I'm ashamed. And why? Because that fellow who is on the island, he wants to bring them, okay. How can he in hell's name bring such material? What good is it? It is - the poor fellow has what -what -what -what value? For Work? He's a sick man. He should already be in the hospital long ago. And I don't know who is responsible for - don't bring that kind of material. It is far better that two or three who are honest and on whom you can count are more or less healthy instead of bringing someone that are -LSD, -look at them. At his eyes, the way he is. Soul! Talking about soul. And then what? Interested in Gurdjieff? Interested in Work? He doesn't even know how to button his own pants. It is shameful that you allow such things. I don't know who it was responsible, and perhaps, poor David also. Why. Why can't he come back? Why is it? That I don't know. And if you bring someone, bring a certain caliber. Of course I emphasize all the time you have to bring new people. Surely it is very necessary because it will counteract certain currents that are among you, and it is necessary

to have a quantity of that kind but it has to be a quantity of those people who are worthy. More or less worthy. Or at least who have a little bit of an understanding what life might mean. But they don't even know what it is all about. Well, it was a very bad particular time. I started out being very kind to the guy. I was so angry inside after a little while. What's the sense talking about spirit? Inner life? When the outer life is not even worth while to look at? I think you have to be careful about it. I think exchange with other groups? Yes. Fine. Very good. Andy went, good. Ross went, good. Margaret will go to Portland, will be good. Ron was here, good. Those who exchange come and go as a representation of a group. You have to understand that. It is not just a nice little curiosity to go and visit another group. If you want to do that, go ahead and do it on your own hook. But you don't represent a group. Only a few who can. They can represent it, and then it is correct. And in that sense, when they do, financially, of course, we'll help. But otherwise if it's just on an ordinary little bit of a friendship, basis, I have no objection to it, it's good, there are people from New York who have come here to the west coast, and it is fine, but it is not in the particular line in which I meant, there will have to be exchanges between people so that then the group can actually profit by it and such people can profit by that. So try to be quite clear about that. Exchanges have to take place but they have to be on a certain level. In connection with that trip - March and April - we have to figure it out a little bit. See what we can do. We are figuring it out in New York, that's why I said in the beginning of the year, so we can make plans, make a little money, save a little maybe, change jobs, see how long it can, wherever the car is, maybe it need repair, whatever it is. As soon's I get back we'll probably settle it some way or other to know how many cars, who is coming, for when, how long, what they can do, what we can count on, what we will do and how we will go, Texas, (), St. Louis, maybe, Santa Fe, wherever we can stop on our way without losing too many days, we will do it and if you can come

come to Santa Fe, we can meet there and then all of us go back together. Then after that of course again, Portland, naturally Seattle, Berkeley, Palo Alto, Big Sur, I hope, maybe Los Angeles, it will be a busy time. I don't know when I will go back. Sometimes I've said two months I'll be here. Maybe. It depends. It depends on what can be done and also as far as New York is concerned and I can only do it - almost I would say day by day or month by month I don't know. I don't know what is right at the present time. It changes. I have to feel my way about it. Almost playing it by ear. But I'll be active in it. And it will - we will extract something from it. But it is dependent on all of us to the extent that we possibly can to work together. Some may come over to New York and go back with us. Elton Hay, for instance, might do that. Well, there are possibilities like that and it's wonderful. Some may come on the trip and have to go back quick because they cannot spare the time as far as their own job is concerned. All kinds of little things like that. And as we go along, make plans and see so that we can plan on who and where and how and what particular place we can meet. What we can do. How to sleep. What to do. Camping. What camping, Reading together. Talking together. Maybe. Maybe. All of that it is so vague. But why? Why do I want to do it? If a little of an organization of course I have to spend time in doing it. I want to do it because it will bring us together. And it will give us a chance at such a time to see each other in a little different light. And with that the opportunities are put on top of each other. Otherwise we get stale. We don't know anymore how to work. We have to change conditions all the time. That is where cleverness comes in. Your common sense. Your willingness to do it and to see then what can be done within reason and by means of whatever it is as energies that you can bring to it dependent on the wish that you want to do it whatever it is that can come. You figure it out. Let me know as soon as you have some plans or ideas or whatever. How it might develop out of this. We'll be here of course. We will be on the West Coast. Also that during that period. I hope that it will be a better period so maybe we can camp

out somewhere and talk. All the time Work. In your mind. In your heart. Not just a little trip. No curiosity. Just Work to the extent that we possibly can. And enjoy it, if we can and sometimes even tell jokes. Now what's ahead of you? You see here you are now and you have to make up your minds and you have to get together, you have to see now if you agree with what I've been saying and then to see how you're going to solve it. That means you have to work together and spend some time talking. And really talking. To cross the T's and to dot the I's. A little plan. Who will do what. What can be done. Quite a few of you. A task for getting new people. Of the kind that is useful. And eliminate those who are not useful. The fellow from - James - or whatever his name is - the fellow from the island, he asked for a tape. Why. Why should we even bother sending him a tape? two - two times he has been here. He is not Working. Nothing. Why spend the time to go see him even? For what? If your time is valuable. Well, I'm a little bit sour about that most likely so forget it. The principle that is involved you know you are quite familiar with it. And you know what ought to be done. And if you can do it, do it. If you cannot do it then don't do it for heaven's sakes. Not necessary. As I say it's better there are two or three on whom you can count than fifteen or twenty who are just a little bit on the periphery. And at the same time I say you have to get as many as you can because that will be your saving grace. It will help you to bring out of you certain things that otherwise won't come out and you'll have to eliminate the possibility of getting stale. Monotonous. Ingrown toenails. () used to call it incest. And that is really what takes place. Not only here. In New York. Everywhere it is subject - all organizations are subject to it. And it has to be kept alive because we have to see that that is a danger. When we see it is a danger, we can do something about it. If there is anything you need from New York. Anything that we don't do right, that you think that

we ought to be more active in certain directions so that we don't give you the kind of material you want, that you feel that you could profit perhaps by what we are doing, that perhaps we could send you material that you don't as yet get. Like I offered the resumes to Andy. And in return sent some transcriptions so that we don't have to do it. I need it because I need material. Of course I have already too much. I know that myself at the same time we have the series of the three hundred series, the four hundred series, . It's more or less classified - it's all right. We have subjects on it. We are working on the nine hundred series. And the thousand series, almost too difficult to keep up with it. A lot of stuff that comes out of my mouth. So now, we Work. I'll be in Berkeley for the rest of the week. It's also going to be busy. We will do a little movements. I have some pictures I want to show you about the first obligatory, and part of the (). No, I think it's the March Four. I'm not sure. Maybe it's number two. But in any event it will give you a little impression of Ruthy, how she poses as a model for this particular first obligatory. It's difficult, we cannot start as yet here; there are not enough, and we have to start with Berkeley in order to settle certain difficulties that are involved, particularly regarding music, but, we will start. Probably it will grow, and when Peter and Ruthy can come, there will be a good opportunity, I hope they can stay long enough so that there is a chance for those of you who will want to come and take part in movements. Maybe we can arrange it in some way or other. Who can tell? Other things you need, I don't know. Books you read, let me know. Things that you want to borrow, let me know. I have lots of people who want to work in New York. Sometimes it is a matter of telling them and it takes me too much time even to tell them so sometimes I do it better myself in a shorter time. But when it is needed, everybody who wants to work can work. And we do. We Work. Really. We make attempts. And we make mistakes. and we have also the regular human foibles of everybody including so much superficiality, sometimes, playing up to the gallery, sometimes completely selfish,

sometimes so God-damned jealous, that it makes your head swim. Gossip, but that has to be taken. Because we are not ideal. And all of us are different types. And we have to learn to work together to understand that. And if you once understand that a person is mechanical you don't expect him to be different. It's important to see that. Now I will say, what else can we talk about because your Berkeley tapes that you have, we'll send you for this coming week, copies of whatever we do at the meetings. I will - you tell what you wish. Let me know. If I get a letter, don't expect that I can answer so easily. But at least I get the letter, I can act on it. It's up to you, to the extent that you believe in that necessity of actually Working. And Working together to that I can help you. If that isn't there I would almost say there's no sense. Some-time ago I said if you add up now what we have, over a thousand tapes of meetings and over a thousand tapes of music. Not counting the music particularly it may be stimulating but it's not the same kind of thing as a meeting. The meeting is Gurdjieff - Ideas - talking about how to Work. If you have one tape like that a week, there is enough material for twenty years. So, I have done my duty. I will continue, of course I will. But I don't feel that I'm under a particular obligation. The material is there, it is there, for all of us to use. And if we can use it so much the better and there is enough of it. There is enough for the rest of your life. The emphasis is on you as a group. It is on you to get over little things when you bother each other and when you are really like little children, and when you get a little mad and angry and it continues and continues, you don't do anything to stop it, and there you live an ordinary mechanical life like everybody else in Seattle. And here sometimes we claim that we want to become conscious, that we want to grow up. That we want to evolve. That we want to try to develop a Kesdjanian body. That we want to become free. And among us, every once in awhile come stupidity takes place and there we are completely immersed in it. Fight it. Try to see that it happens and do something to stop it. Don't let it run out, simply it's own

course. You can stop it at any time that you wish. ~~Whoever~~ may be the cause or you may be the cause or whatever you didn't do or should have done. Come to yourself about that. Collect two or three and see if that might be a bigger force and help each other. And don't get into each other's hair. And don't criticize each other. You can do that any other time if you wish but whenever you are trying to work together or get together for a meeting use the time for trying to wake up, to remind each other that something has to be done regarding that kind of a consciousness. This is my feeling that you're not alive enough to that. And as a result you get little disagreements and as you know sometimes in a little note or so in a tape, I've been a little critical about some of these things. To let things go to far. Not to be strong enough to stop it. Not to be strong enough even to tell what you think Work is. Or to allow some of them to talk talk talk without absolutely any reason whatsoever. Don't spend your time. One aim. How do I Work? What have I done. Today. And I'll tell you what I've done. This way, that way, there I was, and I couldn't work then. I tried and there was this. And the thought came. I tried to Walk, I tried to do something. I did some heavy work, I tried to keep the idea of Work in me and then after a little while it did work, maybe it didn't. I'm not sure but I made an attempt, and then I got overwhelmed again. And then I sat down and I came to myself, and then I prayed, and I talked to God. Or I talked to my conscience - or I came to myself and I reduced myself to nothing so that then perhaps from that standpoint I could do something again and again and I was alive because I wished. These are the things you talk about. I'll be back in April. Again we have a couple of months. Spend it - spend it wisely. And let me know once in a while in very simple words - it doesn't matter. Don't use Heptaparaparshinokh if you want to use simply the statement of the law of seven. Don't make me - not necessary - involved explanations. Work is so simple. All the explanations you can add later. For your own wherever it belongs for your life, but Work is A B C and no more than that and it is the attempt to be

awake and the realization when you are awake that you have an experience that you are in light - that you know you are at ease with yourself. That you are in equilibrium. And when you are in that state, you could do almost anything with anybody and use any kind of language and have any kind of an attitude and you could break your own habitual ways of doing because you were awake. And you wanted it. And you wanted it very much. Let's all Work together. Let's find out what we can do. Let's make the allowances for our own limitation. We may not know. We may not know how long we can. It's easy enough to say time is of the essence. It's not so easy to experience it. And it's not necessary to make church every day. But to consider Monday and Tuesday also like a Sunday or to do exercises the whole day for the sake of waking up. Daily tasks in ordinary life. Mostly ordinary life. I talked about that. The roots of Work are in ordinary life. The fruits are in the field or Objectivity. So Tomorrow I go. I won't forget you. I'll be here many times with you. I'll try to visualize it. I think about such things. And of course I will try to help to whatever extent, you know that. I also know how you feel. Don't think that I'm mistaken about it. I know how serious you are. How willing. How really I know, essentially. You want to Work. There is that kind of seriousness. And I'm not questioning that. I'll only hope that you can at times forget your own little ideosyncrasies and your own little stupidities and that you can get out of your shell. As if at such a time the "I" takes part of that what is really no good and throws it out. And that what is left sometimes may be a little bit naked. And maybe it gets a little cold and it's not always comfortable. But at least it is essentially correct. And that with that you Work. And whenever you see this spectre of misunderstanding come, that you have something like a sword in your hand and that you will kill that particular dragon and that you even will have a torch with which you will burn out so that no new head will come not even three that would replace the first one. That you become a little Herculanian in that respect. To solve the problems of the earth.

Maybe there are seven of them. In your particular life. Find them and kill them. Stand on them. And then Work. So - Let's have some coffee maybe, Thelma. Yeah? And here are the pictures. Hah?